

ONE ISLAM

REFUTING HADITH REJECTORS

HAKEEM UL-UMMAT
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

FIRST CHAPTER

The fact is, all the all sayings and actions of the Prophet عليه السلام are from almighty Allah. The words and its contents received by revelation are called Quran, and when the content is from Allah but the words are of the Prophet عليه السلام it is called hadith. This is the reason that Quran is recited in Salah and not hadith.

There are 3 types of ahadith:

- 1) *Hadith-e-Qauli*: The sayings of the Prophet عليه السلام.
- 2) *Hadith-e-F'eli*: The actions of the Prophet عليه السلام during day and night.
- 3) *Hadith-e-Sukooti*: The Prophet عليه السلام watched someone doing some act but didn't prohibit him.

This is the reason that Quran is called '*Wahiyy-e-Jali*' (the explicit revelation) and Hadith is called '*Wahiyy-e-Khafi*' (hidden revelation)

To the companions of the Prophet عليه السلام, Quran and hadith had the same status. As they heard the hadith themselves from the Prophet عليه السلام hence they did not distribute his heritage even though the order to distribute the heritage is present in Quran.

We came very later hence we had to do investigation of ahadith, When we found ahadith which were transmitted consecutively (*Hadith-e-Mutawatir*) without doubt we followed them like Quran, like ahadith about *raka'h* in Salah, amount of *Zakah* etc. and the ahadith which didn't reach this level of definitiveness were placed as per their statuses.

Quran and ahadith are two mandatory pillars, without them the roof of Islam cannot be supported. Now some people directly reject ahadith even though they act on thousands of ahadith themselves, but refuse to accept them.

I will write about the necessity of hadith and answer to their objections in sequence.

Let's look at the proofs first:

Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

Obey Allah and obey the Messenger and those in authority among you. (4:59).

Following Quran is obeying Allah, following ahadith is

obeying the Prophet ﷺ and jurist obeyed companions of the Prophet ﷺ (*sahaba*). If only obeying Quran is necessary then why the verse describes 3 things to be obeyed?

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Teach them the scripture and wisdom. (62:2)

Our Prophet ﷺ teaches them the scripture i.e. Quran and wisdom i.e. hadith. If hadith is not necessary then why wisdom is mentioned along with Quran?

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. (59:7)

If only Quran should be followed then almighty should have said that "whatever we give you - take and whatever we forbid - refrain from them". It means whatever is given by the Prophet ﷺ, weather Quran or hadith, it must be accepted.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Messenger, obeys Allah. (4:80)

This means Quran and Hadith has same status, obeying ahadith is also obeying Allah.

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

Who, when reminded about the revelations of their Rabb, do not turn a blind eye and a deaf ear to them. (25:73)

That is, it is not the way of believers that when verses of Quran are recited, they follow them blindfolded by their intellect but follow them after understanding them.

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

And will forbid for them unclean things. (7:157)

Hence, prohibition is proved from hadith also like prohibition of (eating) donkey and dog is proved from ahadith.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

Then O beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves. (4:65)

The only way to make the Prophet عليه السلام judge is by obeying his every command which are nothing but ahadith.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٩﴾

No doubt, We have sent down this Quran, and We most surely are its Guardian. (15:9)

It means that, Allah is guardian of words of Quran and their meanings, Quran's rulings and it's secret knowledge etc. This is the reason we will have Hafiz, Qari, Scholars and Sufi's till the day of judgement (to protect the words of Quran).

Hadith is the way of guarding Quran's rulings & its secret knowledge. Otherwise words like '*Salah*' & '*Zakah*' will be protected (but what is exactly meant these words will not be known) like it will not be known what is meant by word '*Salah*' whether it is dancing or running, similarly whether the meaning of '*Zakah*' is washing clothes or something else. So ahadith are the most powerful means of protection of Quran.

AHADITH – (TRADITIONS)

1) The Prophet عليه السلام said: I have been given Quran and it's like (i.e. hadith). Soon a person will be born who will say '*Quran is enough for us*'. Beware! Prohibitions by the Prophet عليه السلام are like prohibitions of Allah. Beware donkey is prohibited and every animal with canine teeth (dog etc.) is prohibited. (*Abu Dawud, Darimi, Mishkat*)

2) The Prophet عليه السلام said : I'm leaving two things between you, while you hold on to them you will not go astray, the book of Allah and Sunnah of his Prophet عليه السلام. (*Mu'atta, Mishkat*)

3) The one who remained separated from the group (of believers), he removed the tag of Islam from his neck. (*Ahmad, Abu Dawud, Mishkat*)

4) Wolf kills the sheep which gets separated from its herd. Satan is wolf for man, who moves away from the group of believers, will be hunted by Satan, always be will the group. (*Ahmad, Mishkat*)

Muslims have always followed Quran and Sunnah, now whosoever rejects Sunnah is separate from (this) group and hence in control of Satan.

5) The Prophet ﷺ said: The one who eats halal provision, follows Sunnah and people are safe from him, is from the people of heaven. (*Tirmizi, Mishkat*)

6) The Prophet ﷺ said : My ummah will divide in 73 sects, except one all will be in hellfire. He was asked about that one sect, he replied: "*Who follows my path and path of my companions.*"

7) The Prophet ﷺ said: My companions are like stars, whomsoever you follow, you will be guided. (*Mishkat*)

RATIONAL PROOFS

1) The fact that Quran is Quran is proved from ahadith. We have not seen revelation of Quran nor watched *Jibra'eel* carrying revelations. The Prophet عليه السلام said this is Quran and we believed and this saying of Prophet عليه السلام is hadith.

The Quranist (who reject ahadith) cannot prove that Quran is word of Allah.

2) The chapters, verses and their length is based on ahadith. How it is known that this much Quran, these many chapters and these many verses are revealed by Allah? Hadith rejecters can never answer it.

3) Without hadith, it is not possible to follow Quran. Many places in Quran Allah says: *And be steadfast in prayer; practice regular charity* (2:43). A person who rejects hadith cannot prove the way of praying salah & its *raka'h* and amount of *Zakah* and how to pay it, from Quran. Similarly is the case with all the rulings of Quran, ahadith are explanation of Quran.

4) Quranists (who reject ahadith) should eat meat of dogs and donkeys. Quran has only prohibited pigs, dead animals etc. prohibition of all other animal is proved only from ahadith.

5) Sunnah to Fara'id and Hadith to Quran is like water for food, like food cannot be cooked and eaten without water similarly rulings of Quran cannot be followed without Sunnah.

Praying Salah is *fard*, binding hands, reciting *Subhan Allah, at-Tahiyyat, Darud-e-Ibraheemi* and Salam is all sunnah.

Let Quranist pray at least one Salah which is only proved from Quran and no help is taken from ahadith.

6) Quran guides as well as misguides. *Allah sends astray many by it and guides many* (2:26) but being with truthful is the source of guidance.

Allah says: *and be with the truthful* (9:119) and says: *Guide us in the straight path. The path of those whom you have favored.* (1:6-7) following hadith and *fiqh* is the path of all scholars, pious and righteous (people of Islam) and in that lies the guidance. Rejecting ahadith is against their path hence it is misguidance.

7) Quran is book of Allah and the Prophet *عليه السلام* is *noor* (light) of Allah.

Quran says: *Undoubtedly, there has come to you from Allah a light and a Book, luminous.* (5:15)

Book without light does benefit anything similarly, Quran without commands of the Prophet عليه السلام cannot benefit.

It must also be remembered that, only that sect is true which has *Auliya Allah* (i.e. friends of Allah). The sect which is free of *Auliyah* is false. Flowers and fruits can grow only on those branches which is connected to the roots of the trees. *Auliyah Allah* are the fruits of the tree of ummah. Look, *bani isra'eel* (Jews) had thousands of *auliyah Allah* but from the time their religion became void, the *wilayah* stopped in them.

There are many sects in Islam today, but except *Ahlus Sunnah* no one have *auliyah Allah*.

Let any Quranist (who reject ahadith) show a single wali from their group. Hence it is understood that only *Ahlus Sunnah* are on true path.

SECOND CHAPTER - ON THEIR OBJECTIONS AND THEIR ANSWERS

We will mention few of hadith rejecters famous objections they describe everywhere along with their reply.

Objection 1: The Almighty says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ

And we have sent down this Quran on you in which everything is clearly explained. (16:89)

When Quran has explained everything why do we need ahadith?

Reply: Quran is clear explanation of everything for the Prophet عليه السلام and not for people like us that is why "on you" is said. You kindly calculate the amount of *zakah* from Quran.

Objection 2: Quran says:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾

and nor anything wet and nor dry which is not written in a luminous Book. (6:59)

When everything is mentioned in Quran then what do you take from hadith?

Reply: indeed Quran mentions everything but to derive

anything from it requires complete intellect and we cannot do it. Sea does contain pearls but it can be recovered only by divers while other will get drown. Pharmacy has medicines but its use can only be told by a doctor.

Objection 3: Almighty says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥٤﴾

And verily, we have made Quran easy for remembering, is there then any one to remember? (54:17)

When Quran is everything and is also easy then why is the need for hadith?

Reply: Quran is easy for memorizing and not for deriving religious rulings, hence "*for remembering*" is said. There was no memorizer of Torah and Bible but small children can memorize Quran, this is the meaning of "*easy for remembering*". If deriving rulings would be easy why the Prophet ﷺ would have been sent? *Teach them the scripture and wisdom.* (62:2), senior professor teaches higher book.

Objection 4: Rightly guided caliphs used to prohibit people from writing ahadith. When companions did not narrate ahadith then how did it reach to people in later generations?

Reply: Companions did not used to prohibit from narrating ahadith but to narrate them negligently, so that wrong things are not attributed to the Prophet ﷺ.

If they would have prohibited the narration of ahadith then religion would have ceased to exist because without ahadith religion cannot be established. Today thousands of ahadith are narrated by companions are present. It's in Sahih Muslim, Chapter on Seeking Permission to Enter A House that, when Abu Sa'id Khudri narrated a hadith to Umar Faruq, he said: *Bring a witness to support that you say, otherwise I shall take you to task.* When Ibn Abi Ka'ab bore the witness, Umar accepted it. From this hadith is can be understood that companions used to investigate ahadith so that hypocrites cannot forge hadith.

Explaining this hadith, Imam Nawawi writes: Umar feared the swiftness of people in attributing things to the Prophet عليه السلام so that innovators, lairs and hypocrites get a chance.

The Prophet عليه السلام said to his companions: *Narrate my ahadith to people without any issues*, then how would rightly guided caliphs would prohibit it?

Objection 5: The Prophet عليه السلام said: *Do not write from me anything other than Quran.* When the Prophet عليه السلام himself prohibited writing of ahadith then how can it be established. Only Quran remained and hence required to be followed.

Reply: It has many answers:

1) It's weird that you reject hadith and then present the hadith as proof. This is also a hadith which you are describing, that means you are refuting hadith from hadith.

- 2) The purpose of this hadith is that people should memorize ahadith, as by writing the passion to memorize fades away.
- 3) This is the hadith from the time when Quran initially started revealing. It was feared that if people write Quran and ahadith together, they may mix them up. When people understood the difference between Quran and hadith, they were permitted to write ahadith.

AHADITH ON PERMISSION TO WRITE

- 1) The Prophet ﷺ while on death bed himself asked for paper and said : *Let me write something for you so that you don't go astray.*

If writing hadith was prohibited, then why did the Prophet ﷺ asked for it?

Abu Hurairah says: *Am'r bin A'as used to write ahadith but I do not.*

- 2) On the occasion of Hujjat ul-Wida, the Prophet ﷺ gave a speech. Abu Shah requested to get it written so the Prophet ﷺ said: *Write it for Abu Shah.*
- 3) Abu Bak' wrote ahadith on *Sadqah* and sent to governors so that they act on it.
- 4) People asked Ali that what secrets of the Prophet ﷺ you have? He said: *I have nothing other than a booklet in which a few ahadith are written.*

5) Umar bin Abdul Azeez wrote to Abu Bak'r ibn Hazm: *Find ahadith of the Prophet عليه السلام and write them. I fear may knowledge be wiped away.*

Imam Bukhari wrote a chapter "*Kitabat ul-Ilm*" that is writing of knowledge.

All these ahadith are present at the same place in Sahih Bukhari and at the end of Sahih Muslim.

Important Note : It's surprising that Quran orders to write transaction deeds, *إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ*,

when you enter in the transaction of any debt for a fixed period, then write it down. (2:282) so that debt doesn't get wasted.

In ahadith there is Faith, which is more precious than goods, hence how it is possible that it would prohibited to write them? Objection-er has deceived.

Objection 6: There are many contradictions in ahadith. In some ahadith it is mentioned that prayer at night is better than all of the world and at another place it is mentioned that Jihad is better than this world. Similarly some ahadith mention that the Prophet عليه السلام did *rafa yadain* and some ahadith mention that he didn't do it. In some places it is emphasized to leave worldly affairs and at other places it is told to indulge in worldly affairs. This means that all the

ahadith are false, as there cannot be contradictions in the statements of the Prophet ﷺ.

Reply: It seems contradicting to you due to your ignorance otherwise there is no contradiction in them.

Due to some reasons, nightly prayers are better and for other reasons jihad is better.

Initially the Prophet ﷺ used to do *rafa yadain* and later stopped it as this ruling was annulled.

In personal matters, attraction to the world is discouraged but in the matters of national and religious causes it is a good thing.

Why do you reject ahadith due to your misconduct? Go and study hadith in any *madarsah* then you would come to know that you don't understand hadith just by reading Urdu or English translations, else even verses of Quran also (seem to be) contradictory.

Quran says the world was created in a moment i.e. very fast and at another place it says the world was created in few days, *who created the heavens and earth in six days* (7:54).

At places in Quran, Allah says that he would not converse with non-believers on the day of judgement and at other place says they he will converse with them.

At some place he says, on the Day of Judgment nobody will bear the burden of other person's sin and at other place says that he will have to bear it.

At some place it says to be soft on non-believers and at other place asks to be hard on them, do jihad with them.

At some place it says *iddat* (waiting period after husband's death) for a woman is one year and at other place says it to be 4 months 10 days.

So, Will you reject Quran also? No, but you would try to understand it. Similarly work hard in understanding ahadith. There is neither contradictions in Quran and nor in sound ahadith, it is just the fault of intellect.

Objection 7: Many ahadith are against the intellect. hadith says that after sun is set, it does prostration in the court of Allah, then after taking permission it rises again but physics says that it doesn't disappears but keeps circling the earth, when its day here, it is night in America. Believing in these ahadith in scientific society of today it like making a joke of Islam.

Reply: This is also a fault of your intellect and incapability in understanding ahadith. There are many verses of Quran which seem to be against human intellect.

Quran says trees etc. do prostration though we have always seen them standing and never bowing down. Whatever is meant by prostration in Quran should mean same in ahadith

too, i.e. Sun always obeys Allah and keeps requesting permission to rise at other places.

Everyone who can read Urdu is reading translations of Quran and ahadith without understanding and when he doesn't understand them, refuses them.

Objection 8: It is proved from ahadith that rightly guided caliphs took the registers of hadith and got them burned. If writing ahadith was good, why was it necessary to burn them? When those books were burnt then how did people coming later got ahadith?

Reply: Reply to this objection has already passed before. The registers which had Quran and ahadith written together were burnt and people used to think all of them as Quran, like the register of Abdullah ibn Mas'ud, hence words of Sahih Bukhari, Chapter on 'the collection of the Quran' are *"and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt."* or all the registers which had sound and false ahadith were buried.

Just like after burning manuscripts of Quran, the original Quran remained protected similarly even after burning those registers, original ahadith remained protected.

So, rejecters of ahadith do not have anything other than a few delusions, that's why I ask Hadith rejecters to pray one Salah which is the Salah of Quran or live a single day only as per

Quran. But they will never be able to do so. So why do you say things which you can't do? Just like Quran is required, ahadith are also required.

Objection 9: Ahadith were written after the era of the Prophet ﷺ, they were not in the form of books at that time. So there is no authenticity of these books, who knows if they are correct or wrong?

Reply: Exactly same question can be asked for Quran too i.e. Quran was not in book form during the era of the Prophet ﷺ, it was compiled later in the time of Abu Bak'r and then it was published in the time of Usman Ghani.

After the era of caliphs, declensions were added to Quran and many years later chapters and ruk'u were decided and added. Who knows if people wrote it correctly or not?

Almighty Allah granted such a strong memory to companions that they had memorized lakhs of ahadith without minor mistake.

When the era of companions reached the end, ahadith were written with so much precautions that its example cannot be found in any generation. History of every narrator were compiled in books and a special subject for this was developed, which is called *Asma ur Rijaa'l*.

Imam Abu Hanifa, who was born in 80 H wrote *Masaneed Abu Hanifah*, then Imam Malik who was born in 90 H, wrote

Mu'atta Imam Malik. Similarly Imam Muhammed wrote *Mu'atta Imam Muhammed* etc.

In 194H Imam Bukhari was born and he wrote such a marvelous book that *Subhan Allah*, i.e. Sahih Ul-Bukhari. Before and during the period of writing of this book, people used to memorize ahadith just like Quran is memorized today. After compilation of ahadith, the custom of memorizing ahadith lessened.

Objection 10: Case of ahadith is such that one narrator narrates from another narrator, though Quran says: *bearing witness with justice* (5:8). Hence hadith narrated by a single narrator is not trustworthy as per this verse. Hence all those ahadith which has just one companion as narrator or one *taba'een* as narrator are not at all valid.

Reply: It has two replies.

The first reply is, if this is the case, then we do not know about authenticity of Quran too as one *Jibra'eel* presented the Quran to the Prophet عليه السلام and one Prophet عليه السلام gave Quran to his people. So from this verse of Quran, the whole Quran itself becomes untrustworthy. *Jibra'eel* should have brought the Quran and two Prophet عليه السلام should have given it to their people?

In a jungle, you determine the direction of *Qibla*, purity of water, cleanliness of a place just by a single person's information. You come to know about cleanliness of new

clothes and halal meat by information conveyed by single person. If two persons are required as witness for everything then there will be chaos in the world.

Quran itself says that one witness is sufficient, *and a witness of the household of the woman bore witness* (12:26) i.e. one person from the family of Zulekha gave witness. So it is known that innocence of Prophet Yusuf عليه السلام was established by just one witness and Quran maintained it.

Second reply is that, in the court of Islamic judge monetary matters will be proved by two witnesses, for fornication 4 witnesses are required but in case of religious matters, witness of one person is sufficient.

In ahadith the distinction is made in such a way that, for definite beliefs consecutive ahadith (*khabr-e-mutawatir*) is necessary, in other issues famous ahadith are necessary and sometime even hadith narrated by a single narrator is also sufficient.

But in religious rulings only *Sahih* ahadith are considered, in virtues even weak ahadith are accepted.

These points are explained in details in the book of *Usul ul-Fiqh* and *Usul ul-Hadith*, of which you don't have any idea.

Objection 11: In some ahadith there are narrations which shakes your faith when you read them like in *Sahih ul-Bukari*,

Kitab ut-Talaq it's mentioned that the Prophet عليه السلام stretched his hands towards a stranger women *Umaina bint Sharahil* but she sought refuge from him. If ahadith contain these things how can they be followed? *La Hawla Wa la Quwwata*.

Reply: The reason for this objection is that you didn't study ahadith from a competent scholar and hence could not understand it correctly. You should recite "*La Hawl*" on your intellect and not on hadith. Without understanding these objections can be made on Quran also.

Quran while describing the story of Prophet Loot عليه السلام says, to protect the honor of his guests, *He said "These women of my people are my daughters if you are to do. (15:71)*

Quran says about Prophet Yusuf عليه السلام: *And no doubt, the woman desired him, and he would also have desired her. (12:24)*

Presenting own daughter to people doesn't shakes your faith and desire for stranger women doesn't panic you? Are these things according to the honor of the Prophets عليهم السلام?

Alhumdulillah, Prophets عليهم السلام are free of any fault. The fault is in your ignorance and eyes.

Umaina bint Sharahil was married to the Prophet عليه السلام, she was not a stranger as Sahih ul-Bukhari mentions at this place itself.

But to look into these things, glasses of pure faith are required.

Prophet Loot عليه السلام meant the wives of his people by saying *these are my daughters*. In surah Yusuf actual meaning of the verse is that Zulekha desired Yusuf عليه السلام and he would have also desired her if he wouldn't have seen the signs of Allah.

May Allah let us correctly understand his words and words of his beloved Prophet عليه السلام i.e. ahadith.

Objection 12: It is established from history that Muhaddithin has lakhs of ahadith but they themselves didn't narrate most of them but very few, considering them incorrect. Imam Bukhari wrote only a few thousand ahadith from lakhs of ahadith. This means that forged ahadith have also been created.

Reply: Yes, forged ahadith have been created and after the research of muhaddithin they have been removed. From your objection it is proved that muhaddithin removed the forged ahadith by investigation.

Some didn't write them in their books and those who wrote them, specified their status. Look at *Jami ut-Tirmizi*, with every hadith, its condition and status is also mentioned, whether it is sound or weak narration.

AN IMPORTANT NOTE

At last, two points must also be understood, that there is difference between Sunnah and hadith.

Hadith is every saying and act of the Prophet عليه السلام which has been narrated, though it may not be applicable for us to follow them but Sunnah is every saying and act of the Prophet عليه السلام which should be followed.

The Prophet عليه السلام marrying 11 wives at a time, Circumambulating the Kabah while on a camel, praying Salah while carrying his granddaughter *Umamah* on his shoulder is proved from hadith but it is not Sunnah, we cannot act upon these things.

This is the reason the Prophet عليه السلام said: *Hold on to my Sunnah*, he didn't say "Hold on to my hadith". Hence nobody can claim to be *Ahlul Hadith* (follower of Hadith) in the world and by the grace of Allah, we are *Ahlus Sunnah* because the meaning of *Ahlul hadith* is acting on every hadith, which is impossible but *Ahlus Sunnah* means acting on every Sunnah, which is very much possible.

Second, even though we act on *fard*, *wajib*, *mustahab*, *nafil*, *sunnah* but our name is not *Ahlul Fard* or *Ahlul Wajib* etc. but we are *Ahlus Sunnah* because *fard* and *wajib* come into effect only after a person reaches puberty and become sane, but the

Sunnah of the Prophet ﷺ takes us in its arm as soon as we are born.

As you see, getting married is Sunnah, providing education is Sunnah, then eating, doing business, working, sleeping and waking up, taking care of wife and children, even birth and death is Sunnah.

May Allah make us fortunate to live and die on Sunnah of the Prophet ﷺ: *Aameen*.

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